

The Republican.

No. 26. VOL. 13.] LONDON, Friday, June 30, 1826. [PRICE 6d.

TO THE READERS OF "THE REPUBLICAN."

IN closing the thirteenth volume of this work, I have to announce, that it is not my present intention to extend it beyond the fourteenth volume, which will be completed with the present year. It has long been my purpose to change it prospectively into a newspaper, and as I have at length the proper situation for the management and publication of any periodical work, I deem it a duty, thus early, to make this intention known to its readers. "The Republican," as a work conducted upon principle, and advocating only a certain set of principles, admits not that interesting variety which may be instructively conveyed through the columns of a newspaper. Another obstacle to its present form is, the want of agents in small towns and country places; while every postmaster is an agent for the circulation of every newspaper. Nothing is as yet determined upon; but the subscribers and others, who may wish to do it, are advised to prepare for the completion of their sets.

There is another motive for changing the shape, *not the principles*, of the "The Republican." I entertain an idea that even a periodical work should not become too voluminous. Twelve or fourteen volumes are enough upon any subject. When it comes to forty or fifty volumes, it carries ideas of waste paper with it. "The Republican" has not had the most extensive circulation; but its effect has been powerful where it has been read. I shall look upon it with pride, and glory in its imperfections, where I see that I have improved upon them.

I have now as handsome and commodious a house and shop in Fleet Street as I could wish to have, and if I do not conduct a thriving business, if I do not make the principles which I advocate respectable, let it be pronounced my fault. The cry of the dis-

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appointed or incompetent pretender to patriotism is, that the people are in fault, when his projects fail; but a real patriot, a virtuous and intelligent man, can always do something toward mending the people, and toward the maintaining of the ground which he has chosen. I complain not of the people: they have done much for me, I will strive to be as useful to them, and if I fail let the fault be called mine.

I have several pieces of correspondence waiting for insertion, which must wait another fortnight. In the first No. of Vol. 14, I purpose to address the whole people of this country, on my past perseverance and present prospects.

The title page and contents of this volume cannot be got ready, as has been usual, with the last No., but they shall be ready for delivery, gratis, in a few days.

All correspondences, after this date, should be addressed to me at 62, Fleet Street, as there can be no knowing into what hands the old shop may fall.

I must say a word on politics. Mr. Cobbett, I perceive, is not a Member of Parliament. I had rather he had been, for the best way to silence all great pretensions, when not valid, is to give them trial. The state of the poll at Preston shews that Mr. Cobbett has not the respect of a respectable body of the people, in any place, for Mr. Wood, a young man, without any recommendation, without any public pretensions, an untried man, has been preferred to one who has been tried, but who was never firm on any purpose. Mr. Cobbett is an extraordinary man, but I shall be surprised to see him stand much longer, with such high pretensions, before a rejecting public. What will he now say for himself? He is one of those patriots, who find no fault in themselves, but who attribute the fault of all failures to the people.

R. C.

JOINT STOCK BOOK COMPANY.

THE Subscribers to this Company may expect a statement of its affairs in the Second Number of the Fourteenth Volume. I have already the pleasure to see the stock, so far accumulated, brought into one room, and looking like a good beginning. About its eventual success, I have never doubted; but I have fretted to see that I could not give it form as well as body throughout the first six months. Many gentlemen, who have not yet subscribed, have promised subscriptions, and they are now invited to come forward, and, if they please, after the middle of July, to inspect stock and accounts.

R. C.

CORRESPONDENCE BETWEEN WILLIAM TOOTAL, A SCHOOLMASTER, AND JOHN CAMERON, A WEAVER, OF BOLTON, IN LANCASHIRE.

LETTER I.

TO MR. JOHN CAMERON.

SIR,

1. I NEED make no apology for taking the trouble of making a few observations on your Note to a Well-wisher, particularly as it is imposing no very easy task upon myself, as you, undoubtedly, will think. I shall not perhaps take any notice of the business at issue between you, as I am not sufficiently acquainted with it, but I shall proceed to another point, only observing by the way, that any fool may propound a question, which may puzzle a wiser head than mine to solve. But to the point. You say, "But why all this bother about a Creator? let Well-wisher prove," &c. I know not what opinion a Well-wisher may have of his own abilities; but really, Sir, I am not vain enough to imagine that I can *convince you* of this truth, for be assured, there are many men whom I would rather undertake to convince than you upon any subject. However, I will make a few observations, such as occur on the moment, not so much to prove a Creator, as to shew the existence of an *intelligence distinct* from matter, from which, if proved, the other must naturally follow.

2. First, I have to observe, that it was some time before I could believe that such a being as an Atheist had existence. I could not conceive how any reflecting man, with all nature before his eyes, could deny the existence of a designer or first cause for such a stupendous work as is the universal creation. Such harmony in the whole; such a fitness in its parts. And all chance! necessity! Impossible. Yet, Mr. J. Cameron, I believe you are really an Atheist. But did it never occur to you, John, that necessity was blind from necessity, and chance from fickleness? Then, can chance produce harmony, or necessity design? And I presume, John, you will have very hard work to persuade mankind that there is neither harmony nor design in creation; and it is through vanity alone that you succeed in persuading yourself. But let us look at *man*, aye, yourself, John, perhaps we may find something of design about you.

3. Examine yourself. What veins, arteries, bones, muscles, nerves, tubes, and vessels, necessary to make you, John! No design here, John,

all blind chance or necessity. Tell me if with your superior wisdom you could appropriate the different parts of your body to better advantage to the whole: and yet there is no design, mere necessity! Can you tell where the power lies by which you move your arm, and yet it moves when its help is required, and admirably adapted it is for its various functions. But I am not doing as I said; I am proving the existence of a Creator, while I should be proving an intelligence in the creation. But before I enter on the other, permit me, John, to make one observation more. It seems very strange to me, that if nature have nothing but blind necessity for her guide, why men's teeth are not *sometimes* found in their BACKSIDES. This would be something like chance. But I proceed.

4. According, then, to your principles, dear Sir, there is no more intelligence in a living creature than in a stone. Then, whence these thoughts, these ideas, (if I may give that dignified appellation to what I here pen) what composition or amalgamation of atoms forms these simple ideas. I cannot say that I have materially changed my food lately; and had I not seen your note, these ideas would not have been produced, simple as they are; and can you believe that mere matter, by having a piece of paper placed before it with a few words on it, can be susceptible of indignation at such precepts, or moved with pity for the man who can entertain them? If you say the food we eat does produce these ideas, do, John, let me know what kind of matter you swallow that produces such sublime ideas as burst from your *noddle*. But let us lay this aside awhile, and let me ask you, for I want to be informed, how the lower parts of living creation have such instinct immediately after birth, and before they have taken any food for themselves? Did you never see a calf almost immediately after being brought forth turn round and take hold of its mother's paps? Who taught it this, John? Your mother lifted you up to the breast, or you would never have been an Atheist: but this *brute*, this proverbial dull animal finds (untaught, unassisted mind) its mother's milk. Whence this, John? It has masticated no particles of matter, its organs were formed from the matter its mother eat.

5. What! Grass eaten by a cow forms bones, nerves, give sight, motion to itself, and what is inexpressibly more, give *instinct*! *Madness*! *impiety*! yet if there be no Creator, this it must do. Great advocate of matter and motion, if matter can produce intelligence by being compounded, why not make a compound in the figure of man, blow into its nostrils your philosophical breath, make it speak, move, and think, make it susceptible of the different passions of which man is capable, and this so mysterious, that no spring of motion may be perceptible? O then, then dear John, we will become your disciples. You pretend to deride mysteries, yet strange to conceive, you say, that wonder-working necessity is the only cause of the harmonious phenomena we behold. O infatuation! O vanity! to deny mysteries because, forsooth, you cannot comprehend them; and you allow your own existence, one of the greatest mysteries. I am sorry I have not time to say more on this subject, but I promise myself in a future letter to say something more on this, as also on the other subjects contained in your Note. In the mean time, Sir,

Believe me, in haste,

WILLIAM TOOTAL.

LETTER II.

TO MR. JOHN CAMERON.

SIR,

6. To believe that the Creator takes pleasure in the "evils with which the world abounds," would be both impious and contrary to every principle of reason and equity. But that he permits them, is certain, for reasons, to be judged of, in part, by us, but fully known only to himself. It would be impious to suppose that an omnipotent Being, capable of forming and governing the universe, should take pleasure in the evils which afflict his own creatures. The manner in which the inferior parts of creation are provided for, gives the lie direct to such a blasphemous supposition; and you yourself are reduced, from your perverted principles, to deny *his existence*, rather than suppose that such a Being could be partial, capricious, cruel, and tyrannical. I need say no more on this point, as you will, I believe, think it impossible he could; and on this point we may agree.

7. With respect to the second, viz. "That if he do not, why does he allow them;" that he permits them, I have already said is certain; but, that he views them with pleasure, or even allows them, I deny, in toto taking the word in its just sense. I know that all Atheists say, that God having the power, he is cruel in expelling from the world every moral or physical evil. I cannot for my life, Sir, imagine what kind of natures you would wish the Creator to have given us, whereby we should have been freed from our present *imaginary* evils. I know of no other than instinctive natures such as *pigs*, &c., are gifted with. They know nothing of moral or physical evil, at least, they have never told you, or me, of any knowledge they have of any. But would you, Sir, change situations with a pig, or I might still point out many more inferior animals.

8th. I shall endeavour to prove that all, or nearly all the *REAL* evils with which the world abounds; proceed from some violation of man's duty to his fellow-man, or man to himself. I have said, that I deny that the Creator allows the evils with which the world abounds. Before I enter closely on these two points, I would observe, that it would be folly to say that there are no difficulties in this probatory state—difficulties attend every state of life. But are they evils? I answer, no, they tend to shew us on to exertion; and without them, life would be tedious and burdensome. But most of our evils and difficulties proceed from our own fault; from our insatiable thirst after what we foolishly call pleasure, or after what we conceive to be necessary. But,

' Man wants but little here below,
' Nor wants that little long."

And if we could model our desires to our *real* wants, and would pursue the path of true virtue. We should enjoy happiness very little short of *real*. It is most certainly true, that the Creator has ordained that man shall not find his *perfect happiness* in sublunary things; he is destined for more refined enjoyments; and were he to receive more satisfaction in earthly things, he might forget his true destination. This is the origin of

that disgust we feel when surrounded by pleasure, or rather, this is the reason that we have wants which nothing here below can satisfy.

9. However, there are two things, in the pursuit of which, man is never disgusted, viz. virtue and religion. The truly religious man sees nothing in the little vexations he meets with in this life, but what is meant, and properly, to wean his affections from earthly things, and fix his thoughts on the world to come. Thus, with his eye fixed on his polar star, he marches through life, regardless alike of the delusive pleasures of this world, and the malice of men. Not so the man of no religion, the Atheist; he has perhaps in the early part of his life launched into the troublesome sea of pleasure and guilt. Arrived at mature years, disgusted with the scenes of folly and crime in which he has taken part, his mind debased and corrupted, he struggles, and struggles in vain, to persuade himself that he is not answerable for his follies, questions religion; not satisfied, his mind disordered, every little difficulty to him is a moral or physical evil; at last he denies his Creator, passes the remainder of his life in disgust, and true demon-like, always striving to drag his more innocent neighbour into the same sink of impiety and blasphemy as himself—at length dies unregretted, remembered only to be pitied by the good, cursed, and his memory detested by those whom he has seduced, and his principles execrated by all. Thus dies the Atheist, with blasphemous imprecations in his mouth, abandoned by that Creator, whom he denied; and if he have not entirely, I say entirely, because few do, worked himself to a disbelief of FUTURITY, oh Heavens! what a state of mind he is in. But I will draw the curtain, with this one observation only, that no man ever died *with a certain conviction* that there was no futurity. Oh, horrible!

10. But we will say something on the two points mentioned. Take the trouble, Sir, to trace seriously the evils of which mankind in general complain, and I dare assert, that you will find that they are either imaginary or proceed from their own folly, imprudence, ambition, or some other fault of their own; or else they proceed from the oppression, ill-will, or wickedness of fellow-man, always from the neglect of the Creator's commands, in ourselves or others, and the only reason why we are miserable is, in not following his injunctions, I mean, collectively. Is it extreme poverty that is complained of, together with its concomitants. The effects of the oppression of man; perhaps your predecessors in squandering away what you ought to have received. Very often your neglect, imprudence, want of industry, or extravagance; these are the only and *real* sources of poverty, and its accompaniments. And are these to be attributed to the Creator? You have a free will to act, and resist oppression; you have reason and experience, and your parents, as the instruments of God, warned you of these evils. But, say you, it should not be possible for man to fall into these evils. Then you must be recreated; you must have no free will; you must have neither sense nor feeling, in short, you must be a block or a stone: for I believe it is out of the power of man, I had almost said God, to please you as you are, or tell in what state you would wish to be placed. The great sources of the *real* evils of mankind are to be found in ambition, pride, luxury, drunkenness, adultery, seduction, malice; and another great source is oppression, one of the greatest. Follow these in their consequences, and then compare those consequences with the misery and evils you see, and you will soon see the cause of the evils "with which the world abounds." I flatter myself you will agree that these are the sources of the evils of the world. I shall proceed to prove that the Creator does not view these with pleasure, or, in the true sense of the word, allow them—he only permits them, reminding mankind of the consequences.

11. When in our common conversation we say that a person allows such and such things, we mean that it is his will, or, that he is indifferent about it, and that no evil consequences are likely to follow from having done the thing spoken of. This is the general meaning of the word. Now if a person be indifferent as to the doing or not doing of any given thing, it necessarily follows, that he takes no means to prevent it being done. By this rule we will try this part of the query—we will begin with particular, and then go on to general interference.

12. First, then, has not every man a something in his breast which gives him trouble after doing a bad action? Mind, it is no question by what means it was placed there, there it is; and a Creator being admitted, as in this case he is, my argument has its weight, that God placed it there, to prevent man from causing evils to his fellow-man. Secondly—Is not man endowed with reason to avoid and avert every thing which may cause evil to himself? Again, are not men in the aggregate, or collectively, endowed with power of mind to frame laws for the general security against individual oppression, as well as courage to resist general oppressions? These were given to stem those evils “with which the world abounds.” Then, to go to general interference, look over the exhortations, the threats of punishments, promises of reward contained in the law which the Creator has given to man, to induce him to do justice to his neighbour and himself. Look at the Decalogue, where out of ten, seven relate to our duty to each other. Look at the excellent maxims in the New Testament, laid down to that effect, and whether you admit them to be inspired or not, is of little consequence, you must, with all mankind, admit that they are some of the best possible; and as we have nothing but what comes from the Creator, these are his gifts, and given for no other account than the benefit of his creature—man. And were mankind, collectively and individually, to take His advice, the *real* evils “with which the world abounds” would vanish like your query. Now tell me, or ask yourself, if this interference on the part of the Creator shews any thing like taking pleasure; or, even allowing those evils so often referred to, I could spin out this argument much longer, and with good effect, but I think I have said enough to convince any reasonable being, and unreasonable men are never satisfied. Besides, my paper is nearly full, therefore I conclude with my best wishes, that you may become a candid man,

And am, John, yours,&c. WILLIAM TOOTAL.

LETTER III.

TO MR. JOHN CAMERON.

SIR,

13. I STATED in my first letter that I might probably let pass unnoticed the point which brought forth your note to a “Well-wisher,” thinking it a matter of little or no importance; but on more mature reflection I conceive it merits some consideration, and consequently I shall offer a few observations on the subject. From what I can gather it originated in some reproof, or expostulation which a “Well-wisher” sent on the tyranny of browbeating people on the score of their religious belief; and if in so doing you employ such language and epithets as are contained in your notes, I think a “Well-wisher” had some reason to expostulate, and in

no measured terms ; and if in this letter my observations appear somewhat severe, you may attribute it to the same cause : for I consider that a man who has no more respect for the feelings of another merits not to be delicately treated with, but made to suffer a little of that which he inflicts on others. Accordingly I shall make no scruple to speak freely what I think.

14. That every man has a right to maintain his own opinions no candid man will deny, and the conscientious opinions of every man, however absurd they may appear to us, ought to be treated candidly, and his feelings respected ; had you always paid attention to this, your notes would never have called forth any animadversions : but error needs, and always uses, ridicule and falsehood to support its own, and attack the opinions of others ; but, "As the cracking of thorns under a pot, so is the laughter of fools." You say the first Christians entered, "by brute force into the temples of the heathens, and demolished their gods," and these were the only arguments used. There is a glaring falsehood on the face of this, for they were too few in number, and too weak in power, however willing to do it, and you must know that they suffered most violent persecutions for centuries from the heathen world. Their opposition to paganism was open when they durst, and always candid ; the means they used were patience under suffering, steadiness in their belief, exemplary piety, and good morals, Christian charity, and love to one another ; and you must know when you made the assertion that it was false. With respect to the present missionaries, whatever I may think of them otherwise, I do not believe they make use of any force or compulsion to gain over the heathens, and their interference cannot be called tyrannical. But I conceive that a "Well-wisher" would find no fault with your interference were it of this kind ; your interference is of a different sort—you bully, browbeat, irritate the feelings by the most perverse language, and the most blasphemous epithets ; and this not occasionally but continually actuated by the most perverse of human passions, or to speak more correctly, pervert the human passions, for the sake of annoying your innocent neighbour ; had you one grain of that common sense you boast of, you would feel that this is both cruel, mischievous, and tyrannical, ever ready to invade the peace of your neighbour's mind, always in contention. "The lies of a fool enter into contention, and his mouth calleth for strokes" always scoffing at your neighbour's religious opinions, holding them forth to ridicule. "He that winketh with the eye causeth sorrow ; but a prating-fool fall." These are really so applicable that I could not resist the desire of quoting them : but you will excuse me : they are taken from the best production of matter and motion. Solomon, his weaknesses, always excepted.

15. I could really excuse your zeal in promulgating your principles or opinions, or father your violent attacks on those of others, were there anything estimable in them, or had they any tendency to ameliorate the condition of mankind ; anything to stem the moral depravity which has inundated the country ; to check and guide those passions which, though well given, unless properly subject to control, bring misery upon ourselves or fellow-men : had they these qualities, your zeal would not be blameable. If I were asked to change my opinions, and embrace others, I should naturally investigate and compare the opinions offered with those I held. Let us do this.

16. Let me ask, what have you to give in exchange for the idea of a Supreme Being governing and ruling the world ? Nothing but a chaos, blind necessity wild chance !! Who made man ? Nobody. How came he into the world ? He sprung up like a mushroom ! Are men and brutes

and insects of the same nature? Certainly: he is of the same nature as the excrements which he voids! Incomparable system! Execrable principles! What are virtue and vice? Nothing in themselves, heretofore a foolish distinction of some actions of men from others; but mere chimeras. What are murder, theft, adultery, seduction, oppression, &c. Simple actions of men, which they do from necessity, for which they have not to account; and from which they cannot abstain; being only matter themselves they have no will of their own, but guide or rather forced by necessity they act unconscionably! Then whatever I do I have nothing to fear? Not from any superior Being; only you must do it as secret as possible. Why? Because your fellow-men will punish you. What, punish me for what I was forced from necessity to do. Incongruity! But I have been taught something about a son, and futurity: mere opinions of schoolmasters. But how came *this idea* into men's heads I cannot tell. Nor I either, if there be nothing but matter and motion. And this is the system for the disbelief which men are called "blockheads," fools, bigots, fanatics, &c. The above are necessary questions, and I presume the answers are such as an Atheist would give. I have heard them given. I thought to have compared the two systems, but I conceive it would be almost impious to compare the sublime precepts of Christianity with such horrid principles—principles which, were they to obtain general credence, would shake the structure of civic society to its very base principles, which, if man hold, he would do well to conceal. I will dismiss this subject with a little of Solomon's advice—"Go not forth hastily to strife, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame."

17. "Suffer me a little, and I will shew thee that I have yet to speak on God's behalf." I will recur for a moment to the subject of my first letter. You say, "Whether is it better *for to stop* at the thing we know, than at the thing we know not?" Why, Sir, do you know, according to your system, how matter produces thought or ideas. You certainly know that matter exists, and that there are ideas, but how thought is produced is a mystery to you; and whether the mind be distinct from matter, or the "Creator," has given the power of cogitation to matter, equally militates against your system; the former is easiest comprehended; and has been the belief, universally, from the remotest period of history to the present day, except by a few silly dogmatizers, and may be proved from the superstitious rites of the heathen world. Hence, their sacrifices to the manes (souls) of the dead. Hence, the custom of killing wives and officers at the death of kings, to bear them company. And similar practices are carried on to this day among the Indians. The Creator then stamped the notion of a soul on our existence, which the savages could not forget, though they forgot their Creator. Matter differs only in form, bulk, density, motion, and direction. To which of these, or to what composition of them will you say thought belongs. What we know of matter is that it is senseless and inert; and if particles of matter, taken separately, be senseless, pray tell us how a combination of senseless atoms can produce thought. To believe this, John, is not stopping "at a thing we know," but the reverse. You say you will be satisfied if you have reference to a thing, of which the word spirit is a sign. Really John, I beg your pardon for having formed so unjust an opinion of you, or I would have taken the trouble to write even these three small letters, had I known you were to be so easily satisfied. But I will now satisfy you in the twinkling of your eye, John. We find, Sir, within us, a principle that is obeyed as a master; that covets eagerly what it despises after enjoyment; that now re-

joices; now weeps; now loves; now hates; reasons, judges, compares; *now dictates this letter*, John, and when you receive it, it will read, compare, and very likely wish it (this letter) at the devil. I consult my reason, it informs me, that this cannot be a particle of matter, round, or square, blue or red, nor a combination, divided or separated by a sportive beam. This is the thing of which spirit is a sign, or rather these acts are the sign of a spirit. I shall conclude with this one observation, that if every idea were a particle of matter your head, John, would have been as big as Arm-rod's factory. What do I say: it is as big now, for your head will hold the idea of that object.

Wishing that too much wisdom may not drive you mad, I am, Sir, any one you like,

WILLIAM TOOTAL.

CAMERON'S ANSWER TO TOOTAL.

(For "*The Republican*.")

OBSERVATIONS ON THE FOREGOING LETTERS.

1. THIS Catholic Schoolmaster, this *doughty* champion of Catholicism begins by saying, "I need not make any apology," &c. I wanted no apology. If any apology had been necessary, the only and best one that he could have given would have been his signature. But this now is not any longer necessary, as "chance" and not "design" has at length discovered it. He says, "he does not mean so much to prove a Creator, as an intelligence distinct from matter." My good friend, before you attempt to prove a "Creator," you must first prove that a "Creator" was wanted, that there ever had been a creation; you must shew in what manner matter could have been created from nothing; and after having done so, you must give a definition of the word *no-thing*—you must give a reference to *some-thing*, of which the word *no-thing* is its symbol. This will rather puzzle you. But should you be so fortunate as to remove these immovable barriers, I will call you a more clever fellow than any of your progenitors, the frowsy Monks, the *unmarried* Priests, or any of the infallible Popes of the infallible Mother Church. Before you, Quixote-like, offer to undertake so hopeless and, I would beg leave to say, foolish undertaking, I would advise you to pause for a moment and reflect on the impracticability of the thing altogether. What! *some-thing* made from *no-thing*! It is much to be regretted, that this God of yours did not at the time he made it, (or even now) initiate us into this secret of making *some-thing* from *no-thing*. It would be one of the greatest blessings that could have been conferred upon us, especially in these times of "infinitely," "merciful," "designing" starvation, misery, and

human wretchedness. Corn-bills, banks breaking, and the etce-
 teras, would never have been felt. How very comfortable it
 would be to see a large starving family sit down to a good dinner
 of "roast-beef and plum-pudding," and afterwards to cherish
 and make their hearts mellow with the juice of the vine, for
 "wine," you know, "cheereth the heart of both *God* and *man*!"
 Now, this good substantial dinner was to be by the good dame of
 the house all COOKED from nothing. Egad! this would not be so
 unlike the miracle of the Loaves and Fishes. The very idea of
 such a good dinner is enough to make you (no, no, myself I mean)
 sorry that the power of doing good should be in the hands of such
 a niggardly being. That "designing Being" must be niggardly,
 aye, he must also be malevolent, when he has the power of doing
 good, and will not. If he would do no harm, I could do very
 well with him; but then he requires such a *gang* of *lazy, hypocri-
 tical* Priests, to give him homage, and *coax* him into quietness;
 for you likewise know, that he sometimes has the *meagrim*s, and
 gets into a terrible passion, "the fury of his anger coming up in
 his face," and swears, aye, he swears, that he will have "war
 with Amalek for ever," (for *Amalek* read *Infidels*) those faithless
 beings who will not fall down at the *nod* of a Priest, and worship
 the great "I am," to cajole and flatter him into something like
 good humour, by telling how great, how good, how wonderful,
 how incomprehensible, and above all, how merciful he is! Not a
 word must be said about what he *really* is; no, no, this would
 not do; he must not be told that he is a tyrant, (Jer. xiii. 13, 14.)
 a lion, (Numb. xiv. 30.) a deceiver, (Ezek. xiv. 9.) a murderer,
 (Exod. xii. 29.) and you know as well as I do, that he had no fe-
 female companion in heaven that he might have *fondled* with; no
 goddess that he might have married (what a pity that the Holy
 Ghost was not of the feminine gender) and have had a *Son* by, to
 succeed him in his old age age; the want of which, rather than
 be deprived of the pleasures of mortals, *he, Jupiter-like*, took the
 form of a BIRD, a PIGEON, and "overshadowed" the wife of a
 Carpenter, by which *amorous* metamorphosis she was made to con-
 ceive and bring forth a MONSTER. A monster it undoubtedly
 must have been, half man, half God, and half pigeon—*three
 halves in one*. There is a *Trinity* for you, as well, if not better
 supported than your other Trinity.

2. He says, "it was some time before he could believe that
 there was such a thing as an Atheist," &c. I will presently shew
 him, that I believe just as much in a God as he does. Belief is
 the result of conviction; conviction is the result of knowledge;
 and knowledge can only be obtained by comprehension. God,
 says the theologian, is incomprehensible; if incomprehensible,
 how can he be comprehended? If he cannot be comprehended,
 how can a knowledge of him be obtained? If no knowledge of
 him can be obtained, there can be no conviction; and if no con-

viction, it is morally and physically impossible for any man to believe in his existence. Let Mr. Tootal seriously reflect on these truisms, and probably he may perceive, that no one man is an Atheist more than another. Again, "such a wonderful harmony in the whole," &c. With all due deference to Mr. T.'s opinion on the "harmony of the whole," the more I consider and seriously reflect on the subject, the more I am convinced of the want of "harmony," "fitness of parts," "justice, liberality, or wisdom." Where do we find justice equitably administered? Nowhere. Do we not see virtue clothed in rags, and vice triumphant? Let us only look at the present distressed state of this town, where we find hundreds of worthy families reduced to penury, not being able to procure more than "one solitary meal of oatmeal and water each day," to enable them to prolong a miserable existence; and yet you say, "God is just!!" Would you, Sir, call the father of a family either good or just, were he to bestow such treatment as this upon his children, if he at the same time had the power of doing otherwise? Were you to do so, you would indeed be callous to all the finer feelings of humanity. Yet the two cases are parallel; they are exactly similar. If you say that the one is just, you must also say the same of the other. With respect to "harmony and design," I can see as little of them as of justice. What wonderful harmony and design is there in a thunder-storm, laying every thing in ruins before it; in the howling winds, blowing with such tempestuous fury as if "designed" to tear the earth from its centre; and then the earthquakes, laying desolate whole countries, and burying the inhabitants by thousands, without waiting for the Priest to perform their useless ceremony? This world, too, is "contrived" so badly, that more than one half is barren and desolate. Some parts are so exposed to the burning rays of the sun, that they become so excessively dry and parched, as to be totally unfit for cultivation. Other parts are so shaded from the sun, that there is nothing to be seen but plains of ice and mountains of snow. Could an all-wise, infinite intelligence produce such a mass of incongruities as these?

3. Of the most part of this paragraph I am not ashamed to own myself ignorant, especially when I can find no person less ignorant than myself on that subject. But there is one thing that I am not ignorant of—I am conscious that I do exist, it matters not how I was produced. Give me as positive a proof of the existence of your Idol, and I will be satisfied. I would advise you not to make use of the word "chance" until you say what you mean by it. I know of no such thing as chance. The Atheist disclaims it. As for your "backside" simile, you might have chosen one more handsome; you might as well have asked me the reason why your hand is burned when you put it in the fire. They are both alike. It is the nature of fire to burn every thing combustible; so it is the nature of the animal organization to

have teeth placed in the mouth, at least, those species of animals that have teeth. But it sometimes happens, that this "designing" God of the Jews forgets to make some of the human species as perfect as you are pleased to describe them. Are there not numbers of individuals who are born without teeth, either in the mouth or "backside;" sometimes he provides them with an *extra* head for fear of an accident. Some have been born with three or four arms, and as many legs; whilst others have been born without any at all. Some have been born blind, and others deaf; but what is still worse, some have been born without any "back-sides," either with or without teeth. Yet all these are the doings of a "wise intelligence controuling the operations of matter!"

4, 5, 6, 7, and 8. You say, that "according" to my "principles there is as much intelligence in a stone as there is in a living creature." When did you hear me express my self to this effect? It is your ignorance of the proper ties of matter that makes you state such glaring absurdities. The different particles of matter of which a stone is composed have once been intelligent, and will be so again. The particles of matter of which your body is composed are in constant change, from a state of intelligence to that of non-intelligence, and *vice versa*. All is change; not one single particle of matter at rest. The hardest solids are constantly becoming fluids; and fluids are as constantly changing to solids. It is the different combination of gases, and their peculiar arrangements, that are the causes of all the variegated phenomena which we behold—that makes matter either intelligent or non-intelligent. But you, Spiritualists, have no idea of gases. You want to see a man jump into a stone, or a stone jump into a man, as Lot's wife jumped into a pillar of salt.

You want to know what kind of matter I swallow. I should like to know if you could have ideas without swallowing matter. It is almost a folly to reason with one so palpably ignorant. The mind of man is no more separate from his body than is the mind of any other animal, mind being only the experience of the body, the different sensations which the body is capable of receiving, are imprinted, compared, and examined as to consequences, and laid up in store. Mind is nothing else than these sensations collected. Mind is nothing more than a comparison and examination of these sensations with respect to consequences; and such words as judgment, imagination, pleasure, idea, will, opinion, and understanding, are only different terms to express the same meanings. Sensations are of a generative nature; two sensations may produce a third without an auxiliary or foreign body. This view of the matter makes us almost think that mind is something unconnected with or distinct from the body; but upon a more close examination we are convinced, that the first sensations must have been produced by a foreign body, or else there could have been no accumulation of sensations. It is this mode of generating

sensations that is the sole cause of imagination. As we know nothing of sensations distinct from the animal organization, we may fairly infer, that intelligence is nowhere to be found existing as a principle separate from organized matter; and that man possesses the highest state of intellectual knowledge that we know of. The story of the "calf" again shews your ignorance. The calf has no more idea of going to its mother's paps than it has of going to the moon: were you to see how it gropes about, catching every thing that comes in its way, you would have very different ideas on the subject; it would take hold of a red-hot bar of iron as readily as it would the paps of its mother. Again, you say, I "deride mysteries because, forsooth, I cannot comprehend them." I could not possibly have stumbled on a better reason for denying any absurdity than "because, forsooth, I could not comprehend it." I flatter myself, that I have said quite enough in paragraph 2. to convince any reasonable person that unless they could comprehend, they could not believe; and as for persons who are *professedly* unreasonable, conviction in them is not expected. Further you say, that "pigs know nothing of moral or physical evils; at least, they never told you so." This "at least, they never told you so," was very ingeniously slipped in, but not half ingenious enough, for sighs, groans, convulsions, and even *grunts*, are more effectual methods of convincing us that an animal *feels* pains than all the eloquence of human language. "Without the existence of difficulties," you say, "life would be tedious and burdensome," and you contend that difficulties are not evils. If they are not evils, pray what are they? According to your principles, "life would be tedious and burdensome," if there were no fevers, agues, plagues, gouts, gravels, rheumatisms, or any of the complicated mass of evils that the human body is subject to. Again, "But most of our evils and difficulties proceed from our insatiable thirst after what we foolishly call pleasure." Can there be a greater proof of the malevolence of the Deity than the implanting in the human brain such "an insatiable thirst" after folly? It avails you nothing to say that man has a free will, to act as he chooses, for your Bible tells you, "that without God you can do nothing." This being the case, it can be nothing but your Idol that "*spurs*" you on to the commission of *every* crime. Again, "the Deity does not allow evils; but permits them;" and "that it would be both impious and blasphemous to think otherwise, or that he either allows them, or looks upon them with pleasure. I deny in toto." Was there ever a greater piece of sophistry or absurdity than this put upon paper? To talk of a being permitting a thing, and at the same time not allowing it; not taking pleasure in a thing, but yet permits it! Surely, you must have thought that you were writing to a Christian, who would eagerly swallow any thing, let it be ever so ridiculous. In fact, the more ridiculous and absurd, the better for them, so that it had the ap-

pearance of something like the marvellous. Whatever I permit, I allow ; and whatever I allow, I take pleasure in. If my power were equal to my will, I would neither "allow" nor "permit" any kind of evil. If the Deity take no pleasure in the sufferings of his creatures, why does he permit those sufferings? If the Deity take no pleasure in evils, he must be unhappy. Why should the Deity be unhappy, when by removing evils he would make himself happy? If the Deity have the power to remove evils, and will not, he is malevolent. If he has the will, and not the power, he is weak. If he is neither able nor willing, he is both weak and malevolent. If he has both the power and the will, whence are evils, or why does he not remove them? If I, as a weaver, am able to make a piece of cloth so perfect, that it cannot be found fault with, and should it, through carelessness, or any other cause, no matter what, make a very imperfect piece, I beg leave to ask, whether it would be to my fault, or the fault of the piece? I am confident you would at once say, the whole of the fault was mine ; that the piece of cloth could not be otherwise than I had made it. If it were in the power of God to make man perfect, and he did not, there can be no degree of blame attached to man for his imperfections. Man stands first in the same relation with respect to God, as what the piece of cloth, or any piece of workmanship, stands with the workman. They are exactly similar. I know it is said by Christians, that God made man perfect ; but that he fell from that perfection. This is paying a very poor compliment to the infinite power and perfection of your Deity. I should like to know which way man, being made perfect by the Deity, could make himself imperfect? If man did make himself imperfect, it must have been contrary to the will of "Omnipotence." Consequently, man's power must have been *superior* to the power of "God." Answer these objections against the existence of a Deity, if you can.

9. You say, "that men are never tired of virtue and religion." As well might you have said, that men are never tired of virtue and vice : for vice is no more opposed to virtue than religion is to the well-being and happiness of mankind. In plain words, ALL religion is *vice*. Whatever is not truth, is vice. Religion cannot be proved to be true ; but more of this again. Now for Christianity, in its *true* colours. In drawing, or at least attempting to draw, a comparison between the "religious man" and the "man of no religion," you have recourse to as gross a tissue of falsehood as I have seldom met with. Shew me the Christian whose affections are so far weaned from earthly things, and his thoughts so fixed on "another world," that he cares nothing about this. Shew me one, in all the vigour and bloom of health, who would willingly exchange this world for "another." Let his eyes be fixed on a thousand "polar stars," he will not give up the *real* "delusive" pleasures of *this* world for "delusive"

pleasures that are only imaginary. Now for your picture of the "man of no religion." He launches, &c. You ought to get all the Atheists in this town *crucified* as a sweet smelling savour, to appease the wrath of your *now* almost harmless idol. If Atheism be such a horrible thing as you pourtray it, you would be justified in doing so. "Away with" them, "crucify" them, for they were never known to cause religious massacres, nor persecute men for their opinions. They were never known to *butcher* thousands, to establish as a truth, that *two and three make nine*. They were never known to violate the civil laws of their country. Their greatest faults have been, and still are, a love of truth; cultivation of their minds, and a thirst after knowledge. They are admirers of the *fair* sex, and detesters of every species of fraud and hypocrisy. These are the only faults of these much calumniated individuals. That there are exceptions I grant: but they are only exceptions to the general rule. This picture that you gave of the "man of no religion," you, Sir, knew it to be false; but it was only a specimen of that "Christian charity that reviles not its neighbour, but renders good for evil." It is much of a piece with the greatest part of your "three small letters." Calumny and abuse appear to have been your only "polar star;" your *only* motive in writing these Letters, or what could have induced you to keep your name a secret had your intention been of an honourable nature? With your permission, I shall here delineate the evil consequences attending on, and the unavoidable immoralities inseparable from, the belief in that most horrid and unreasonable of all idolatries—the Christian religion. The first pernicious effects of this system that I shall notice is that of Christians in their infancy getting instilled into their minds that proud, vain, and selfish idea that all kinds of animals were wholly and purposely "designed" by their *most merciful* God to be subservient to their whims and caprices. Hence, that Christian propensity for cruelty to animals; for it but rarely happens where hereditary power is not abused. I am of opinion, that were it not for this abominable system the cruel treatment of animals would never have been made a subject of legislation; second: Christians, by being taught to believe that whatever crimes or vices they may be guilty of, should they be "*red as scarlet*," they will by a future repentance become *WHITE AS WOOL*. Hence, the numerous rapes, robberies, burglaries, and murders committed by Christians. It is impossible to be otherwise. Tell an ignorant person (and the majority of Christians are stupidly ignorant) that there is full pardon granted for whatever evil actions he may commit, and you will have crimes in abundance. *It is tantamount to saying so*. Let us take a view of the conduct of the midnight murderer. Being taught in his infancy, that there is forgiveness at the *last* hour; that all the crimes that he might happen to commit;—all! all! would be washed away in the *blood of a young*

sheep. No wonder then that his feelings should become hardened, and his ears deaf to the tender cries of humanity. His expectations are fully justified. After the sentence of death is passed, he is attended by a number of priests, all eagerly endeavouring to engraft into him "a due sense of his sin," with a full assurance of pardon. They attend him to the scaffold; sing psalms, and pray to their idol to receive a *wretch* into heaven, whose crimes had rendered him unfit to live upon earth. This is no exaggeration. If you, Sir, will be at the trouble to read the speech of "The Christian Judge Bailey," at the last Lancashire Assizes, when passing sentence of death upon Diggles for the murder of an old man and his wife in the neighbourhood of Bury, you will find all I have said justified to the *very* letter. Bailey told Diggles that he had not many hours to live, that he should employ them to the best advantage, and he had no doubt should he *repent* of his sins, but he would obtain mercy from that Being whose mercies are infinite. Third—"There shall be more joy in heaven over one sinner that repenteth than over ninety-nine just persons that need no repentance." Having once had occasion to notice this "excellent maxim" in a letter published in "The Republican," I feel tempted to make use of the same remarks I did then,—"I challenge the world to produce one sentence *half* as immoral as this; one that has a greater tendency to demoralize mankind, and make them the willing votaries of vice and crime. I defy all the art and sophistry of the whole combination of priestcraft to make it appear that any other meaning can be attached to the words *than the following. The greater the crime the greater will be the reward. Match this who can.* If it cannot be matched; but why should I express a doubt when I know it cannot be done. Then let us hear no more ignorant babbling about the horrors of Atheism, nor of the evil consequences attending the *non*-belief in a conscious state of future identity. You have, in paragraph 16, the consummate impudence to say, that a man holding opinions hostile to such abominable and detestable maxims as these, "it would be well for him to conceal." Christianity ever has been opposed to the welfare and happiness of society. Trace Christianity as far back as history makes any mention of it, and you will find that it has engendered nothing but wars, massacres, persecutions, and every kind of human torture that Christian barbarity could devise. What were the crusades but religious murders? Sixty or seventy thousand children were sent from Europe to fight against the Infidels, because a Bishop had found a text in the Bible that the Infidels could not be vanquished but by children; and never one of them was known to return! Only turn your eyes to the history of the "Holy Inquisition," and contemplate the "Holy" proceedings of that *damnable institution*; where thousands and tens of thousands have been put to death in all the multifarious

refinements of Christian torture; only because they differed in opinions from the then "Mother Church," and were possessed of so much honesty as not to "conceal" it. I might mention the cruel edict of Philip, King of Spain; and likewise the conquest of South America, where the Spaniards *hung up* thirteen innocent natives for the honour of Jesus Christ, and his twelve Apostles. The murder of Hypatia, a female philosopher of Alexandria, who was torn from her chariot by a band of *ferocious Christian monsters*—dragged to the temple of their *super-bloody* idol; the flesh scraped off her bones, with oyster shells, and her quivering limbs afterwards committed to the flames, is a specimen of early Christianity. The massacre of St. Bartholomew, &c. &c. &c.; but I grow tired of the hideous picture; and my blood almost freezes within me at the thought of my fellow-men being the constant dupes of such an avaricious, cruel, and murderous gang of base, selfish, and hypocritical priests.

10. I find very little in this paragraph that has not been already answered in paragraphs 4, 5, 6, 7 and 8. You are perfectly correct in tracing the cause of moral evils. It altogether agrees with the principles of Materialism; but it cannot be justified on the principles of Christianity, or any other Theism. I have elsewhere said enough on this subject, and shall proceed to—

Paragraphs 11 and 12.—You say, "Is not man endowed with reason to avert and avoid the cause of evils; to frame laws," &c. It would require a *great* deal of reason to "avert and avoid" the cause of an earthquake, or any other physical calamity. And few men are endowed with sufficient reason to "avert and avoid" the cause of *all* moral evils; or else they never would on the mere word of a priest bend their bodies before the figure of a man, who was put to death by his father in brutal revenge, because the first couple that he made were thieves, and stole some of his apples. I might here fill a whole sheet with a catalogue of vices that mankind have been guilty of, that had they been endowed with sufficient reason to "avert and avoid" they would never have committed. It is true, that knowledge is making rapid strides, and an eager desire for being instructed in all branches of science, is now beginning to shew itself. But it is no less true, that the different mechanical institutions established in this country have been bitterly opposed by the priests, and others under their influence. The priests being well aware that should the labouring classes get their minds cultivated by science, their morals would be mended; they would not be frightened at their "*BUC-A-BOOS*;" they would require demonstration for every proposition put forward; they would reason on religious opinions with the same freedom as they do on others; and then, "O horrible impiety!" their *nefarious traffic* in the commodity of human souls would be entirely abolished.

You tell me to look at the "Decalogue." There is some little

difference in the arrangement of the commandments between Protestants and Catholics; but as I am better acquainted with the former, I will take them as they stand in their Catechism. I shall commence with the fifth commandment, it being the first that makes any mention of the duties that are reciprocally required.—5. "Honour thy father, and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." As a contradiction to this look at some of the "excellent maxims in the New Testament, it does not matter whether they be inspired or not."—"If any man come to me and hate not his father and mother, and wife, and children, and brethren, yea and his own life also; he cannot be my disciple." (Luke c. 14, v. 26). This was no theoretical "maxim;" Jesus himself using a part of it practically; for we nowhere read, that he either honoured or respected his parents.—6. "Thou shalt not kill." What use could there be in giving such a precept, when there are so many others that are diametrically opposed to it. Look into the Old Testament, and you will find that more than one-half of its sanctions murder; even *express* commands are given by "Jehovah" to murder innocent children.—"Thou shalt kill—thou shalt smite with the edge of the sword—thou shalt surely put to death men, women, and children, oxen, sheep, and asses."—7th. "Thou shalt not commit adultery." If we except old Daddy Adam, there is scarcely any person of note mentioned in the Bible, but either springs from, or commits adultery. Abraham was guilty of adultery with Hagar, his own servant-maid, and lends his wife to Abimelech. Lot was guilty of *incest* and adultery with his two daughters; he being *seduced* and *dead drunk* at the time. Jacob committed adultery with his two servant-maids. Consequently a part of the "Jewish patriarchs" were *bastards*, begotten in *cuckoldy*. David was the *legitimate* king of adulterers, and the man according to God's own heart. But Solomon *out-* Solomon's them all in the number of his adulteries. If he ever was married to any he must have committed adultery *nine hundred and ninety times* at the lowest calculation. I have been often led to admire the superior wisdom of Solomon in managing such a *seraglio* of women, for few men now-a-days can be found to manage *one* woman, far less a THOUSAND. Jehovah himself committed adultery with the young wife of Joseph, of which *adulterous intercourse* Jesus Christ was born.—8. "Thou shalt not steal." Petty thefts seem to have been beneath the notice of the most part of the Bible heroes; it was only on a large scale that they practised it. However, a few instances might be selected to shew that some of them *descended* so low as to be guilty of *petty* thefts. The Israelites stole jewels and other valuable things belonging to the Egyptians. Rebekah stole her father's gods. Micah stole some metal and made it into gods. Samson killed thirty Philistines for the purpose of stealing their shirts. David

killed two hundred Philistines for the purpose of stealing their *foreskins*. Jesus Christ and his Disciples went into a field and stole corn; also, they went into a village and stole an ass or asses.—9. “Thou shalt not bear false witness against thy neighbour.”—As far as this commandment alludes to wilful lying it is abominably debased from in the Bible.—“The Lord promises not to perform that which he had previously sworn to perform,” (Numb. c. 14, v. 30).—“The Lord sent a lying spirit into the mouths of all the prophets,” (1 Kings, c. 22, v. 23).—“O Lord, thou hast deceived me, and I am greatly deceived,” (Jer. c. 20, v. 7).—“Wilt thou be altogether unto me as a liar, and as waters that fail,” (Jer. c. 15, v. 8).—“O Lord God, surely thou hast greatly deceived this people and Jerusalem,” (Jer. c. 4, v. 10).—“If a prophet is deceived, I the Lord have deceived that prophet, and I will stretch out my hand and destroy him from the midst of my people Israel,” (Ezek. c. 14, v. 9).—“For this cause God shall send them strong delusions that they might believe a lie; that they might be damned,” (2 Thess. c. 2, v. 11).—“For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?” (Rom. c. 3, v. 70.) I might produce sufficient authority from the Bible to bear against the tenth commandment; but as the selections that have been brought against the eighth are equally applicable to both, and as it is notoriously broken by Christians of the present day, I will forbear saying any thing about it. Now, Sir, what do you think of your “Decalogue;” your “excellent maxims?” Are they not a fine piece of contradictory stuff? The Bible and Christian religion are standing jests on the credulity of mankind. Here we have commands to honour our parents, and commands to hate them; commands to kill, and commands not to kill; commands not to commit adultery, and examples for committing adultery; commands not to steal; commands to steal, and examples for stealing. Commands not to lie, and examples for lying.

13. I might pass over this paragraph in silent contempt, as it can have no reference to my conduct either public or private. I challenge you to produce a case, where I was the first to commence a discussion on religious opinions. Instead of “brow-beating” and “invading the peace of my neighbour,” have I not been persecuted, vilified, and calumniated? Sayings related of me that I never said; actions laid to my charge that I never did; and you, Sir, have not failed in acting your part of the drama. Instead of being “actuated by the most perverse of human passions” after the treatment that Mr. Carger (to whom you likewise allude, he having strayed from *your* fold) and myself have experienced, the only wonder is, that we should have any passions at all: that the passion of revenge did not *absorb* all the others, and leave us nothing but the passion of retaliation. Have I not been complimented by some of your brother *dupes* on the fairness

of my mode of argumentation; although at the same time they felt the severity of my remarks.

14. I have left myself little to say regarding this paragraph, it being anticipated in the former; only you contradict by mere assertion what I said in a note to a "Well-wisher." I will give you something better than assertion to support what I then stated. Constantine published a violent edict against the heretics, (Gib. vol. iii. p. 307.) afterwards persecuted the Arians and Athanasians, (vol. iii. p. 348.) Constantine demolished the temples of the heathens, and prohibited their sacrifices, (Lardner, vol. iv. p. 437.) Hear the words of Nestorius, a monk of Antioch: "Give me, give me, O Cæsar, the earth purged of heretics, and I will give thee in exchange the kingdom of Heaven," (Gib. vol. vi. p. 19.) Cyril, patriarch of Alexandria, caused the Jewish temples to be destroyed, (vol. vi. p. 16.) Again, Cyril says, "These who divide Christ, may they be divided by the sword; may they be hewn in pieces; may they be burned alive," (p. 32.) I must have something *better* than your *word* to contradict these historical facts.

15 and 16. I think I have shewn in these observations, that the Christian religion has had no tendency, nor can it have any, to ameliorate the condition of mankind; but rather to make them what they really are—the passive *slaves* of vice and crime. You ask me a series of questions, taking care to give such answers as best suits yourself. It is but fair that I should give my own answers. I will therefore answer your questions by asking others. "Who made man?" Was he ever made? "How came he into the world?" Was he ever out of the world? "Are men, and beasts, and insects, of the same nature?" Are the component parts of "men, and beasts, and insects," of a different nature? Can you exist as a living animal without voiding "excrements?" "What are virtue and vice?" Religion is vice; can you prove it to be otherwise? Virtue is that particular mode of action that confers the greatest amount of happiness on the greatest number of persons. "What are murders?" &c. I have *clearly* proved, that they are all sanctioned in the Bible, consequently, they must be "part and parcel" of Christianity. You have nothing to fear, even should *you* be guilty of them all. Repent, when it is no longer in your power to do any harm; you will then receive a passport from the Priest to the regions of bliss, where you will enjoy the company of a God like a stone, a DEAD SHEEP, "INSECTS," and beasts full of eyes. You ask me, what I have to give in exchange for a Supreme Being, &c.: I make no pretensions to system-making. If I can shew the fallacy and unreasonableness of yours, it is enough for me. But to give my opinion of what would be most beneficial to mankind; science instead of religion; philosophy instead of Priests; and morality instead of *mass*, or long prosing sermons.

17. There is nothing in this paragraph but what has been al-

ready noticed; only you have shewn me in the "twinkling of an eye" what the sign of a spirit is. You have shewn me a series of natural effects, and then lustily shouted, here is the "sign of a spirit." BRAVO! In conclusion, suffice it for me to say, that till once he can shew me intelligence existing independent of matter, or that intelligence is not a necessary result of the animal organization, my arguments stand incontrovertible.

Had these letters been written in a more legible manner, I might have condensed these observations into less compass; but God, in his "infinite mercy and goodness," has blessed me with eyes almost "infinitely" bad, "to whom be glory and honour, dominion and power," for ever, Amen. I conclude, by hoping that Mr. Tootal's head may not dwindle into a spirit, and thereby lose the possibility of being *fully mad*.

JOHN CAMERON.

MR. STEWART'S FAREWELL;

AND ACCOMPLISHMENT OF PHILOSOPHIC THEORIES.

My long habit of intense thinking impairs my muscular force, and seems to threaten a derangement of mental power at my advanced age. I mean this, therefore, to be my last effort of intellect to complete my system of philosophy through the press, and propose to give rest to my mind in confining its operations to familiar and explanatory conversation during the rest of my life.

Mirabeau, in his System of Nature, says, man is unhappy only *because he is ignorant of the laws of nature*. Man, he says, would be a metaphysician instead of a physician; that is, he reasoned without any object of sense or idea, and concluded his opinions on the configurations of inane fancy which held him in perpetual discord with man and nature.

There can be no intelligence but in physics of substance or physics of power; that is, substance and its action. When any matter is in action from simple motion of fermentation to the most complete action of organic intellect, all the different degrees are just as much the objects of sense, or idea, as the substance itself that causes that action; and it is ridiculous to call substance physics, and power or action metaphysics, that is beyond nature or intelligence, when reason, if properly used, makes them equally intelligible ideas. When a ball rolls, or a man reasons, my senses are equal witnesses of both actions; that is, they are both facts of sensation or perception on which to reason things with their inferences, relations, and analogies with different degrees of probability, though the facts are all equally certain, because power

and substance are attested by the same evidence of the six senses; and this is the first law of nature on which to be found the harmony of human opinion relative to universal being, as parts and whole of one infinite and immortal mass of matter composing and decomposing to all eternity in the identity of interest, essence, and power of self and nature; that is, the integer nature, and its component modes, or parts, circulating into each other whether in chaos or organism to all eternity, which proves the identity of all being; and till man is conscious of this fact, or knowledge, Spinoza declares he can have no use whatever of his understanding.

The moderns have far surpassed the ancients in science, but they have not digested it into sense; that is, they have not applied it to moral knowledge or the system of well-being of all feeling life procured by the agency of intellectual power in the application of chemistry to the knowledge of self and nature, which Pope says, is the whole of knowledge, and all our knowledge is ourselves to know, in comparison with which all learning and science is intellectual trifling.

The science of chemistry applied to moral as identified with physical science, teaches us through mathematical demonstration, that man, or self, is identified with all surrounding being in interest, essence, and power, to all eternity, through the incessant circulation of all matter, or bodies, from one to all, and all to one; which fact equalizes all pain and pleasure to the great whole of nature and its component parts or modes, in time and futurity.

The great agent of good or evil, man, is alternately a personal agent and a universal patient; that is, what matter does in one person it suffers or enjoys the consequence of any single act in one moment and one person, by circulating successively into all feeling life, either in this planet or throughout the boundless space of the universe itself; and the agent of a point, or mode, becomes the patient of the great circle of all sensitive life throughout the universe.

There is in moral knowledge a *pons asiatorum*. As in mathematical knowledge the mere animal man, or sensationist without conception, cannot pass this bridge, he stumbles at the entrance on this maxim, Man can feel no pain beyond his organic body, and therefore he can have no interest in other bodies, although he or his materiality must circulate, both in life and death, into all surrounding being.

I think I can remove this stumbling-block by the following solution of the momentous problem of self-knowledge.

The substance or matter of man is identic, and not the mind, or action of that matter, which is changeable and annihilated like a shadow at every motion or change of the body that causes it. I demand, what is personal self? Nothing more than organized mat-

ready noticed; only you have shewn me in the "twinkling of an eye" what the sign of a spirit is. You have shewn me a series of natural effects, and then lustily shouted, here is the "sign of a spirit." BRAVO! In conclusion, suffice it for me to say, that till once he can shew me intelligence existing independent of matter, or that intelligence is not a necessary result of the animal organization, my arguments stand incontrovertible.

Had these letters been written in a more legible manner, I might have condensed these observations into less compass; but God, in his "infinite mercy and goodness," has blessed me with eyes almost "infinitely" bad, "to whom be glory and honour, dominion and power," for ever, Amen. I conclude, by hoping that Mr. Tootal's head may not dwindle into a spirit, and thereby lose the possibility of being *fully mad*.

JOHN CAMERON.

MR. STEWART'S FAREWELL;

AND ACCOMPLISHMENT OF PHILOSOPHIC THEORIES.

My long habit of intense thinking impairs my muscular force, and seems to threaten a derangement of mental power at my advanced age. I mean this, therefore, to be my last effort of intellect to complete my system of philosophy through the press, and propose to give rest to my mind in confining its operations to familiar and explanatory conversation during the rest of my life.

Mirabeau, in his *System of Nature*, says, man is unhappy only *because he is ignorant of the laws of nature*. Man, he says, would be a metaphysician instead of a physician; that is, he reasoned without any object of sense or idea, and concluded his opinions on the configurations of inane fancy which held him in perpetual discord with man and nature.

There can be no intelligence but in physics of substance or physics of power; that is, substance and its action. When any matter is in action from simple motion of fermentation to the most complete action of organic intellect, all the different degrees are just as much the objects of sense, or idea, as the substance itself that causes that action; and it is ridiculous to call substance physics, and power or action metaphysics, that is beyond nature or intelligence, when reason, if properly used, makes them equally intelligible ideas. When a ball rolls, or a man reasons, my senses are equal witnesses of both actions; that is, they are both facts of sensation or perception on which to reason things with their inferences, relations, and analogies with different degrees of probability, though the facts are all equally certain, because power

and substance are attested by the same evidence of the six senses; and this is the first law of nature on which to be found the harmony of human opinion relative to universal being, as parts and whole of one infinite and immortal mass of matter composing and decomposing to all eternity in the identity of interest, essence, and power of self and nature; that is, the integer nature, and its component modes, or parts, circulating into each other whether in chaos or organism to all eternity, which proves the identity of all being; and till man is conscious of this fact, or knowledge, Spinoza declares he can have no use whatever of his understanding.

The moderns have far surpassed the ancients in science, but they have not digested it into sense; that is, they have not applied it to moral knowledge or the system of well-being of all feeling life procured by the agency of intellectual power in the application of chemistry to the knowledge of self and nature, which Pope says, is the whole of knowledge, and all our knowledge is ourselves to know, in comparison with which all learning and science is intellectual trifling.

The science of chemistry applied to moral as identified with physical science, teaches us through mathematical demonstration, that man, or self, is identified with all surrounding being in interest, essence, and power, to all eternity, through the incessant circulation of all matter, or bodies, from one to all, and all to one; which fact equalizes all pain and pleasure to the great whole of nature and its component parts or modes, in time and futurity.

The great agent of good or evil, man, is alternately a personal agent and a universal patient; that is, what matter does in one person it suffers or enjoys the consequence of any single act in one moment and one person, by circulating successively into all feeling life, either in this planet or throughout the boundless space of the universe itself; and the agent of a point, or mode, becomes the patient of the great circle of all sensitive life throughout the universe.

There is in moral knowledge a *pons asinorum*. As in mathematical knowledge the mere animal man, or sensationist without conception, cannot pass this bridge, he stumbles at the entrance on this maxim, Man can feel no pain beyond his organic body, and therefore he can have no interest in other bodies, although he or his materiality must circulate, both in life and death, into all surrounding being.

I think I can remove this stumbling-block by the following solution of the momentous problem of self-knowledge.

The substance or matter of man is identic, and not the mind, or action of that matter, which is changeable and annihilated like a shadow at every motion or change of the body that causes it. I demand, what is personal self? Nothing more than organized mat-

ter weighing 100lb. which every moment is dispersing into all surrounding life or being. If, then, man knows and perceives this fact, that the identic matter of self circulates into all surrounding feeling bodies, he must be sensible, or conscious, that that hundred pounds of matter which is now himself, will feel, or suffer, or enjoy millions of millions times more in the whole circle of feeling life than it will under the two pounds of brain in his person, and he must conclude that the interest of material self moves in the ratio of the diameter of feeling life. Pope says—

" Parent, friend, neighbour, first it does embrace,
Our country next, and next all human race:
Wide and more wide th'o'erflowings of the mind
Take every creature in of every kind."

At which point the mind rises to intellectual life or power.

The animal man, or sensationist, replies to this demonstration, I feel nothing of such interest in my senses, and therefore conclude my person exempt from all this alien good or evil of surrounding nature. To this objection I reply, that the extent of feeling can reach no farther than personality or consciousness of one being, or one organism; but every body can perceive and conceive that his materiality of 100lb. is now feeling in all surrounding life, and that while that matter is in the agency of my body, and preparing to disperse and become all feeling life, it is and was the infinite interest of that matter to diffuse good throughout the whole system of sensitive life to meet its own universal patency. Though the successive consciousness of one person should not be able to feel it, still it would be able to perceive, or conceive, this fact of science, that identic matter is at all times the agent of a point, or person, and the patient of a universe; being an eternal part of an eternal mass or whole, identic in interest, essence, or power, because it circulates from whole to part, and *vice versa*, to all eternity.

The personality of man is nothing but a succession of thoughts to direct a discipline of personal good or evil, in health, wisdom, peace, and competence; that he may become, through the energies of mind, a material agent of universal good; for life would be contemptible if it was employed only in eating and drinking, knowledge, and other pleasures of personality. Man is immortal, eternal, and universal in his materiality, and annihilable in personality; and till he knows and conceives this momentous fact of science, he can be nothing but a hog in his sty, wallowing in the mire of sensual pleasure, instead of a modification of matter, or sole agent of sensitive good throughout the universe. Though consciousness in personality can feel only in one brain, the materiality must feel in the whole circle of sensitive life; and the brain, that cannot feel it, must, however, know the personality

of man attaches no consequence to the identity of matter. It signifies nothing whether Alexander's matter is now in a bung, according to Shakspeare, or the matter of Socrates dispersed into all the fools of the universe. Matter is ever identic with the whole of nature, or universal mass of matter, and can have no identity with power that has itself no identity, but only succession in diversity with other beings, but no possible identity with itself, which belongs to matter alone; and its interest, as component modes, or parts, must participate in all the feeling bodies of the universe, the good and evil of its own previous agency; and it is of no consequence in the universal system of nature what parts did good or what did evil; they must all equally enjoy or suffer with their integer; because identity attaches only to the whole and parts of one infinite mass called nature, or immortal substance; for power, or action, can have no immortality and no identity, and is every moment changeable and annihilable, as our senses manifest.

The laws of nature, as meant by Mirabeau, whose knowledge is to produce universal good or evil, are the laws of chemistry applied to moral action, to pacify the great ocean of sensitive life, into which chemical action proves that man exists like the waves, whose water circulates and disperses into all surrounding waves, to feel the disturbance of their own separate action in the totality of the pool, where it is evident that the water feels only the agitation of one wave, but dispersed it must feel the agitation of the whole pool.

This chemical knowledge is demonstrable as mathematical knowledge in theory, but not in practice; hence all the discord and misery of man. He is taught, by a false system of education, that there is a positive and absolute point of rectitude in practice, which he calls the standard of justice or virtue; and this sentiment caused the foolish maxim of the Romans, *fiat justitia ruat cælum*: when there can exist no possible standard of practical but only theoretic good, which makes the universal good of all feeling life the *suprema lex*, and not the *salus populi* of a particular nation, or even *humani generis*, as declared by the ancients.

I am now going to announce to the world an awful but useful truth, that there is no possible standard of practical truth, and that the point of harmony in human opinion is nothing but an approximation of truth in the ratio of evidence discovered by observation and reflection, and decided by *honest expediency*, after the manner of the maritime longitude, whose approximations follow the ratio of the powers of the nautical instruments, as the mind reasons in the exact ratio of its faculties; that is, a mind whose faculty of reflection has great power, will multiply its perceptions into the most ample evidence, and produce thereby the highest degree of unanimity among the wise and good, or men of intellectual power.

This is exemplified in criminal and civil juries, where the evidence of the first is so amplified and examined as to produce unanimity of opinion, while, in the latter, it is nothing but *ex-parte* evidence, logicated by Barristers, and decided by majorities and minorities of number, as a compromise to save time and trouble to all parties, unconnected with truth, or the approximation of opinion to justice or fitness of things on the double scale of theory and practice.

Mankind in all ages have dreaded this awful truth of *honest expediency*, and have attempted to fix a standard of absolute truth in religion, morality, and policy; that is, the revealed will of universal power, rules of virtue, or the rights of man: but as these are all subject to surrounding circumstances, in perpetual change of predicament, the fitness of things in practice must be governed by the co-existence of things in predicament, though the great theory of universal truth or good, viz. That all are parts of one great whole, identified in interest, essence, and power, to all eternity; but the practical execution of this momentous theory must be governed by the changeable fitness of things in practice by *honest expediency* to procure the necessary degree of indispensable good in the end by the least and most indispensable degree of partial ill, which can have no standard but only a scale of approximation measured by the unanimity of the wise and good.

This *honest expediency* means nothing more than the highest energy of all the faculties to direct the will in sympathy, in order to educe good from evil, and modify the excess of good, that it may not produce the worst of evils, as exemplified in the revolution of France, which continues to threaten the moral world with an awful chaos, and the total dissolution of civilized society.

On the continent of Europe the inhabitants are totally incapable of *thinking, or multiplying their perceptions into evidence, which means to think*: that is, to take a comprehensive view of all the bearings and tendencies of a moral proposition on the scales of law, custom, and virtue, to prevent the excess of good from becoming evil, and makes good preponderate in the prudent modifications of evil, which constitutes the general scale of *honest expediency*. The various nations on the Continent are perpetually in alarm of the invasion of neighbouring states, which requires the conservative power of society to be jealous at all times of the improveable power of individuals; and the restricted liberty of the press will not allow authors too free an enquiry, or too great a license, lest the passions of the people may be excited to perpetual revolution and anarchy.

In all foreign countries, authors, for want of thought, have no prudence in their doctrines or systems; they attack the guard-frame of the plant, instead of improving the soil, as exemplified by Mirabeau, who overthrows all religious principles, without

substituting any philosophic principles in their place; while the English philosopher, Bolingbroke, reveals the laws of nature without destroying the artificial fabric of religion: which proves that a competent liberty of the press can only exist among prudent or thoughtful nations, when the government, in its conservative power of society, need not be jealous of the individual agent to advance the perfectable agency of man without destroying the practical principle of social order.

This national English character of thoughtfulness is established by history, where it is related, that a King of France sent his elder son to travel in England; and when he returned, the King asked him what he had learnt? To which the Prince replied, in a most impressive manner, *Sire, I have learned to think*; that is, to multiply my perceptions into the most just, most general, and most universal relations of things. To this Young, the poet, adds, speaking of England as it differs from all Continental nations, a land of levity is a land of guilt, the serious mind the only soil of virtue, the single character that does honour to mankind, because it is the medium of thoughtfulness, which characterizes and distinguishes Great Britain from all the nations of the world.

It is this moral character of seriousness and thoughtfulness directing *honest expediency*, that has produced all the accommodative institutions of law, government, and religion to practical life, that has made her the instructor and protector of all sensitive life, whose laws extend protection to the brute species, where the sympathy of other nations has never yet reached for want of thought. Thought is the sun of the moral world, and system can exist only in the ratio of thoughtfulness, proved by the power, liberty, and well-being of the British people, who seem to exist in a higher circle of intellectual life, whose aim is universal, and not mere personal good, as taught by Le Maître, and all continental philosophers, to confine the great and immortal agent man to the oyster-shell of personal love; when the great principle of nature, and nature's laws, is a wise self-love, directed by intellectual power, which identifies man with all surrounding being in the immortality of matter; for action or power can have no identity, and consequently no immortality, but only a diversity from other beings, or mere succession of thought sufficient to discipline the sensations and perceptions of man into intellectual life, to become the immortal agent of universal good to his great integer nature, and not merely to get fat in the sty of personality.

Various efforts have been made to discipline the conduct of man in the various nations of the world, through religion, morality, and political systems of liberty or virtue; but all these principles, while they established order in one country, generated an awful discord and enmity among the species, or nations. The

great desideratum in the moral world is some new science to found moral on the physical laws of nature, and thus generate an eternal concord of intellectual power to effect the salvation of all sensitive life.

This science has been established by the immortal poem, Pope's "Essay on Man," where it is laid down as the first law of physics,

"All matter draws, and to one centre brings,
Men, chang'd to beasts, and insects chang'd to kings."

That is, the matter of the human body is perpetually emitted into the surrounding atmosphere, and is again re-absorbed by all the bodies existing in that atmosphere: and consequently the matter of beasts becomes the matter or body of man; and *vice versa*, the matter of the human body is absorbed by all surrounding animal bodies; which establishes the identity of the whole and parts of nature.

Now plant, now planet, animal, now sod,
Now nature's nuclei, and now whole or God.

The same poem, upon this first principle of identity, shows,

"All matter, motion, rightly understood,
Proves true self-interest universal good."

The motion here meant is the circulation of matter from one body to all, and all to one; which makes the interest of man move in the ratio of the diameter of the circles of feeling life.

"Parent, friend, neighbour, first it does embrace,
Our country next, and next all human race:
Wide and more wide, th' o'erflowings of the mind
Take every creature in of every kind."

Here, Pope says, is the beginning of intellectual life; but it appears to me, that the mind is able to go beyond this point in conception: and as Pope calls his simile the lake of self-love, the moral climax cannot be perfect till it reaches the physical climax or shore of the lake, where its circulation must cease, which I have attempted in the following couplets:—

Drove on by Reason's analogic power,
Reaches the boundless space of being's shore,
Sinks in the soil with matter to compose,
And self and nature's endless union shows.

This establishes to demonstration the science of identity between man and nature: and Spinoza says, the mind that cannot comprehend this knowledge is deprived of all the powers of understanding.

The mind of man must be governed by his six senses : and where the mind is ignorant or weak in its faculties, the sixth sense of perception will not be able to extend its operation through the relations and analogies of reason in conception, to discover the elements and comprehensive relations which belong to system throughout the universe.

The perception of man takes cognizance of the fact of the transmutation of matter from one body to all, and from all to one ; but as conscience is sensibly only of evil under his own organism, he judges that the pain of all other modes has no possible connexion with his mode or person ; and he is induced to reject all identity of interest and all system of matter and motion to become the great law of the moral world in the identity of interest, essence, and power, throughout all nature.

Man certainly can perceive with his sixth sense nothing but the fact of pain as communicated by his own sense of feeling ; but he has a power of reasoning all his perceptions into the most remote systems of relation and analogy, as far as they are conceivable or probable ; that is, rational or justifiable by the laws of the understanding.

When man perceives the fact of transmutation of matter, that is, the whole particles of his body dispersing every ten days into all surrounding being, he is fully convinced that that very same matter will pass into all the bodies of the planet, and when incorporated with them must feel all that they feel in suffering or enjoyment ; and that his conscience, which is nothing but a succession of thought, or personality, being exempted from their pain and pleasure, cannot exclude it from that materiality which has left the body, and which binds the parts and the whole of nature in an eternal bond of identity.

I am fully convinced, not by the simple action of perception, but by the reasoning power of conception, that the matter which is now existing in the locality of England, and enjoying the liberty and peace of English laws, will be transmuted to the plains of Greece and Turkey in a few days ; where that same matter, incorporated into the bodies of Greeks and Turks, will be suffering under the cruel atrocities committed by both in a dreadful state of civil war.

The sensationist who cannot reason his facts by conception beyond his sensation, will reply, that English consciousness will remain to exempt the matter that upholds it from all cognition of the pain of the transmuted matter into all nations. To this I reply, that the cognition of mere sensation may be impeded by the difference of organism ; but knowledge, or the reasoning of conception, can never be impeded by organism. And every man who can reason the simple facts of perception or sensation into all their relations, or elements and systems, must be con-

vinced that the laws of matter and motion, or transmutation, are the first laws of moral science, or what Bolingbroke calls his first philosophy of nature, that demonstrates the identity of all matter, and its necessary union of interest, essence, and powers to all eternity, moving in the ratio of the diameter of all systems of sensitive life, on to the ultimate system of brute matter in alternate composition and decomposition of the whole and its parts throughout the universe. And this is the immortal doctrine that must become the sun of truth or good, to attract all human reason to its centre, and draw man into one harmonious system of universal truth or good, which religion, morality, or politics never can effect; because, though they cement a single nation by one and the same discipline, they divide them from all other nations in the exact ratio of their own force; and instead of universal union they prepare universal hatred between individuals as well as nations, and desolate the earth. Pope says—

“ No high, no low, first, last, no great, no small ;
One nature forms, unites, and equals all.”

That is, immortality being the first principle of matter, no atom being capable of annihilation, and being in perpetual circulation throughout the universe, the same matter must pass through all forms of being.

“ Now plant, now planet, animal, now sod,
Now Ens's nuclei, and now the whole or God.”

This momentous philosophy will need no schools; it must, in time, make its own progress over all the world. The English government being its silent protector, while English gentlemen of education, information, opulence, and leisure should make it the subject of their table-talk, this would form an unalarming medium of progress, till private societies might be instituted to try the more rapid progress of education and instruction, to improve the human faculties as the high agency of materiality to conduct the moral energies to their acme, and propagate the salvatory doctrine of all sensitive life, in the laws of matter and motion alluded to by Mirabeau in his System of Nature, “ *L'homme n'est malheureux que parcequ'il meconnoit les lois de la nature.*”

This doctrine of materiality discovers to man the only scale of intellectual power, viz. the multiplication of his preceptions into the fulness of evidence, in comprehending all the relations and all the analogies of the simple ideas of sense. Man cannot reason without such objects, but he may reason far beyond them into the elements and systems of things which mere actions of sense cannot reach without the aid of the reasoning faculty; and these energies of reason cannot go beyond human conception, which reaches far enough for the purposes of his agency, universal good,

through the satisfactory evidence of multiplied perceptions within the bounds of conceivability.

Here I shall close my great finale, or finish, to relieve my mind from the laborious and habitual contemplation of philosophy, which my age feels too great for its physical and moral energies. And I recommend to enlightened minds into whose hands my discoveries may fall, to communicate them only to men who bear the character of wise or good; for a fool, or a bad man, might do a great deal of mischief with the most beneficent doctrine of universal good that ever was disclosed by man to his species.

In the study of theories we can hold no compromise with opinion, for they must all be built on facts or science. But in the execution of those theories to bring them into practical life, we must temporize with the harmonies of predicament, and bud, blossom, and fructify in the congenial seasons of moral life, which conciliates the fitness of theory with the fitness of practical life, and directs the ratio of progress in the ratio of security.

A last Effort to reveal those chemical Laws of Nature which constitute the universal Principles of Harmony, of Truth or Good, in the moral World.

All matter draws, and to one centre brings,
Men chang'd to beasts, and insects chang'd to kings.

THIS first law of matter, or nature, every mind perceives with the same clearness that it perceives the pain and pleasure of its own consciousness or personality; and when these perceptions are multiplied by the power of reason into all their relations of system, the knowledge developed therefrom has as much certitude as the particular perceptions on which they are built; e. g. man perceives one hundred pounds of matter circulating every ten days through his personality into all the surrounding bodies of the planet. And this fact, when developed by reason, gives him the knowledge or science of interest that that identic matter will feel more in the circle of all sensitive life than in the point of personality, and consequently that the interest of man is placed in that materiality that identifies him with all nature, and not with the consciousness that can only diversify him with other beings, to discipline that personality into health, wisdom, peace, and competence, to qualify it for the high agency of universal good. Man can want no more good in his personality than will make him a fit medium, or agent, for the execution of universal good of immortal matter, as whole and parts of one immortal mass, or his great integer called nature.

"No high, no low, first, last, no great, no small;
One nature forms, unites, and equals all,"

in interest, essence, and power, to all eternity; which becomes the great science of materialism, to effect the harmony of the physical and moral universe identified, as perceivable to reason as any act of sense to perception, without which, Spinoza says, man can have no use of his understanding.

One last Effort to help the Novitiate, or Sensationist, over the Pons Asinorum of Personality.

THE man of weak intellect has but one objection to the science of chemistry in the transmutation of matter, viz. that matter can feel only in one personal organism, and therefore he supposes matter must depend on one consciousness of personality, and must be disconnected with all surrounding being, or nature, in its dispersion both in life and death.

To this I reply, in the simplicity and clearness of nature's laws, that the mind of man, with the same sense that perceives pain in his own body, can conceive through the powers of reason all the complicate relations of identity of interest, essence, and power, with nature's whole; and from the multiplication of simple perceptions of the fact of transmutation of his own body every moment into all surrounding bodies, he can conclude with the same certitude that the matter of a hundred pounds now feeling under two pounds of brain, and then dispersing under the brain of all sensitive life, must necessarily feel under the whole area of the planet, and far beyond it, contemporaneously, all the pains and pleasures of the world. And though no human bodies can feel beyond their own organic system, yet they can all know, or be conscious through reasoning facts into their sciences, that the laws of chemistry unlock to man, with the evidence of sense, the knowledge of identity in interest, essence, and power of material self and nature; and though he can feel or perceive nothing but the pain of his own body at any given moment of time or existence, yet he can reason at the same moment all the inferences, relations, and analogies of the whole system of nature, with the same certitude of evidence that he perceives the simple fact of transmutation in his own person.